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ABSTRACT

This study was designed to assess the effectiveness of community college Chicano Studies courses in raising the self-concept of Chicano students. It was conducted during an 18-week semester at an established community college in an urban area of California. Minority students constituted 45 percent of the college's total enrollment. The study sample consisted of 65 Chicano students (42 males and 23 females) who completed one of four Chicano Studies courses (Chicano Literature, the Chicano and Education, the Psychology of the Mexican-American, and the Mexican-American in the United States). The dependent variable of self-concept was measured by the administration of the Tennessee Self-Concept Scale on the first and last days of class. Results indicated that participation in a Chicano Studies course significantly increased the self-concepts of Chicano students. No significant differences were found on the relationships between income, grade point average, sex differences, and the self-concept measures. An extensive bibliography is appended. (DC)

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Chicano Studies and Self-Concept: Implications For The Community Colleges

JESS GONZALEZ

A MAJOR APPLIED RESEARCH PROJECT PRESENTED
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF EDUCATION

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1975

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Abstract of a Major Applied Research Project Presented to Nova University in Partial Fulfillment of the Requirements for the Degree of Doctor of Education

CHICANO STUDIES AND SELF-CONCEPT: IMPLICATIONS FOR THE COMMUNITY COLLEGES

By
Jess Gonzalez

December, 1975

The community colleges have experienced a great increase in enrollments. While current enrollments appear to be stabilizing, the community colleges can be expected to perform a significant role in meeting the educational needs of future students. Many of the new students attending the community colleges have been described in the literature as nontraditional, high-risk students who have doubts about their academic ability and their self-concept. A need exists for programs of instruction that enhance the self-concept. This study was concerned with the Chicano student in the community college and assessed the effectiveness of Chicano Studies in raising the self-concept of Chicano students.

This study investigated the relationship between Chicano Studies and self-concept. The purpose of this study was to determine whether participation in the learning activities of a Chicano Studies course would significantly increase the self-concept of Chicano students enrolled in Chicano Studies at the community college level.

The study took place in an urban California community college that was established in 1916. The college had an enrollment of 8400 students with minority students comprising 45 percent of the total enrollment.

Sixty-five Chicano students enrolled in one of four selected Chicano Studies courses were assessed for changes in self-concept measures. The students were enrolled in the non-required courses on a voluntary basis.

It was hypothesized that significant differences on pre-post self-concept measures would be shown by: (1) Chicano students who completed a Chicano Studies course. (2) Chicano students above established median income levels. (3) Chicano students above established mean cumulative grade point average. (4) Chicana females.

The study was conducted during an 18 week semester. The dependent variable of self-concept was measured by means of the Tennessee Self-Concept Scale. Participants were administered the Tennessee Self-Concept Scale on the first day of instruction and at the conclusion of the course. The statistical design employed to analyze the reported pre and posttest data on self-concept measures was a one-way analysis of covariance. All hypotheses were tested at the .05 level of significance.

The results of the t-tests for the hypothesis that a course in Chicano Studies would significantly increase the self-concept of Chicano students indicated that there was a

significant difference between the means of the pre and post-test for the self-concept variable ($p < .001$). The results of the one-way analysis of covariance indicated that no significant differences were found on the relationships between income, grade point average, sex differences and self-concept measures.

It was therefore concluded that participation in the learning activities of a Chicano Studies course significantly increased the self-concept of Chicano students. A specialized course of instruction that was ethnically and culturally oriented and that emphasized self-concept enhancement affected the self-concept in a positive direction.

It was suggested that community colleges could perform an important function in meeting the educational and psychological needs of Chicano students by providing a Chicano Studies curriculum. It was also suggested that community colleges and other educational institutions could perform a valuable service for all students by providing an educational curriculum that enhances the self-concept.

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CHAPTER 1

INTRODUCTION

Context of the Problem

Community colleges experienced a number of changes during the decade of the 1960's and the early 1970's. These changes were reflected in increasing enrollments, a new type of community college student, and the introduction of new courses in the college curriculum. These trends have consequences for the future role of the community colleges.

The Carnegie Commission on Higher Education (1970, p. 3) reported that, "the most striking recent structural development in higher education in the United States has been the phenomenal growth of community colleges." The two-year colleges and specialized institutions accounted for 38 percent of all the institutions and 28 percent of the students in higher education in 1970 (The Carnegie Commission on Higher Education, 1971). Total enrollment in two-year institutions nearly tripled between 1963-1970 (The Carnegie Commission on Higher Education, 1971). Monroe (1972) predicted that approximately three-fourths of all college freshmen would be attending a community college by 1980.

Several factors contributed to the large enrollment increases in the community colleges. Among these were the open admission standards, the convenient geographic locations of the community colleges and low tuition policies (The

Carnegie Commission on Higher Education, 1970). Medsker and Tillary (1971) reported that approximately one-third of all students entering college in the United States entered through the "open doors" of the community college. They found that 80 percent of college age persons in California entered higher education through the community colleges.

In addition to large enrollment increases, the composition of the student population has also changed. The community college open door policy has enabled a new type of student to attend college. Racial minorities were among the new types of students appearing on campus in significant numbers. Newman (1971) found that 1966 marked the beginning of a major attempt to incorporate minorities into higher education. Brossman and Roberts (1973) reported that students from various ethnic, racial, and cultural minorities were attending community colleges in unprecedented numbers. While O'Banion (1972) and The Carnegie Commission on Higher Education (1971) have found that minority enrollments were still under-represented in comparison to their population ratio, students from racial minorities comprised a significant number of new enrollment increases (The Carnegie Commission on Higher Education, 1971; Brossman, 1973).

The new student attending the community college has been described in the related literature as less capable academically than previous students who attended the community college and less capable than the four year college student.

O'Banion (1972, p. 41) states, "all researchers confirm that community - junior college students, compared to their counterparts in four - year colleges and universities, score significantly lower on all current measures of academic ability." Cross (1971) reported on the low achievement skills and attitudes of the new student. Roueche and Kirk (1973) identified the new community college students as "nontraditional" students who had little chance of achieving academic success in traditional colleges, students whose parents did not attend college, students who never gave serious thoughts to attending college. Moore (1970) referred to the new student as a "high risk" student who had experienced failure before, a student who faced overwhelming odds in attempting to succeed in school.

Many of the new students attending the community colleges have also been described as being less confident of their abilities and as having low self-concepts (Medsker and Tillary, 1961; O'Banion, 1972; Collins, 1972). Cross (1971) and Collins (1972) describe the "new students" as being passive, lacking confidence in themselves, feeling that they will fail, and avoiding uncertain situations. Roueche and Kirk (1973, p. 70) stated:

> The community college high-risk student, then is often a hesitant, conservative, low-achiever with serious self-doubts, lack of confidence, poor mental health, and motivation too low to detect. He asks to be taught but does not really believe he can learn because he has experienced a lifetime of academic failures. While he aspires to self-actualization, he will fail again.

There has been a lack of attention directed towards the nontraditional student who has learning problems and a low self-concept. Roueche and Kirk (1973, p. 61) stated, "in 1968 there was no tangible evidence that community colleges were doing anything positive for nontraditional, high-risk students." O'Banion (1972, p. 33) has stated, "there is too little focus on developing positive self-concepts and motivation to allow the student to overcome his history of failure."

There is a need for developing programs of instruction that enable students to perceive themselves as worthy and valuable human beings. While limited concern has been shown for the nontraditional student, some progress has been made. Roueche and Kirk (1973) have described successful developmental programs meeting the needs of the nontraditional student. All of the programs emphasized the personal development of each student and the development of a positive self-concept.

The possible role that the educational system may perform in self-concept enhancement has assumed greater importance with the recent trend suggesting a relationship between self-concept and academic achievement (Purkey, 1970). A positive self-concept has been viewed as essential for educational success. The possible relationship between self-concept, academic achievement, and courses that enhance the self-concept may have important consequences for the new types of students enrolling in the community colleges, students described as underachievers and as having a low

self-concept.

One of the groups of the new students that have appeared in increasing numbers on the community college campuses was composed of Chicano students. Lopez and Enos (1972) reported on the trend towards an increasing Chicano student enrollment in the Southwest colleges and especially in the California community colleges.

The nontraditional student was described as a low achiever and as having a low self-concept. Chicano students have also been described in the literature as low achievers and as having a negative self-concept. Ortego (1970) reported that Chicanos have completed less years of education than other groups. McDaniel (1967) found that low income Chicano students in grades one through six showed a decline in self-concept scores as they advanced from the first to the sixth grades. Carter (1970, p. 53) stated, "self-derogation is seen by most schoolmen as being characteristic of a disproportionate percentage of Mexican-American children, especially adolescents."

It was previously mentioned that some developmental programs have been successful in enhancing the self-concept of the nontraditional student. Chicano Studies courses have also been viewed as self-enhancing. Several educators have proposed Chicano Studies courses as a possible solution to the personal and educational problems associated with a negative self-concept (Lopez and Enos, 1972; Cabrera, 1971). One of the justifications cited by Chicano educators for Chicano

Studies courses was the value of these courses in raising the self-concept of Chicano students and the possibility that a positive self-concept might contribute to learning in other basic educational skills (Lopez and Enos, 1972; Cabrera, 1971).

One of the challenges facing the community colleges is how to cope with the increasing number of Chicano students on the community college campuses. Several studies alluded to Chicanos as having academic problems, a negative self-concept, and as performing poorly in the traditional educational curriculum.

Purpose of the Study

It was suggested that Chicano Studies courses were potentially promising in self-concept enhancement. This study will focus on the Chicano student and will address itself to the relevant literature studies on the self-concept of the Chicano. The study will also assess the relationship between self-concept and Chicano Studies. The purpose of this study was to determine whether participation in the learning activities of Chicano Studies courses would significantly raise the self-concept of Chicano students enrolled in these courses at the community college level.

Statement of the Hypotheses

On the basis of the literature reviewed in Chapter II it is hypothesized that:

I. Chicano students who complete a Chicano Studies course will show significant increases on pre-post self-concept measures.

II. Chicano students above established median income levels will have a significantly higher measured self-concept than Chicano students below the median income level.

III. Chicano students above established mean cumulative grade point averages will have a significantly higher measured self-concept than Chicano students below the mean cumulative grade point average.

IV. Chicana females will have a significantly higher measured self-concept than Chicano males.

Definition of Terms

For the purpose of this study the following terms are defined as follows:

Chicano. The terms Mexican, Mexican-American, Spanish surname, and Chicano are often used in describing a person of Mexican descent. A person born in Mexico identifies himself as a Mexican. A Mexican-American is of Mexican descent, but his birthplace is in the United States. Spanish surname includes those persons whose last name is of Spanish origin.

The origin and meaning of the word, "Chicano" is debatable and causes a difference of opinion in interpretation. The word does not appear in dictionaries. The word, "Chicano" has been defined in both a positive and negative manner. There is no one agreed upon view on the origin and meaning of the word. Macias (1971) expressed the opinion that "Chicano" came from Northern Mexico. One view advanced is that "Chicano" was the result of combining the "Chi" from

Chihuahua, a city and state of northern Mexico, and the "cano" from Mexicano. Simmen (1972) attributed the word to Nahuatl origin, suggesting that Indians pronounced Mexicano as "Me-shi-ca-noh." In time the first syllable was dropped and the "shi" was replaced with "ch." Another view is that "Chicano" was a product of the slang used by the Pachucos of the 1940's.

The meanings attached to the word "Chicano" vary. Some persons associate the word with militancy. Others relate it to Mexico and a derogatory meaning related to a bum, hood, and low class. Macias (1971) has related the word "Chicano" to a positive meaning of pride and self respect. A "Chicano" is viewed as a person who is proud of his background and is involved in improving the conditions of his people. Simmen (1972) has pointed out that an increasing number of individuals are calling themselves Chicano. As more people adopt the term, the meaning changes. Simmen (1972, p. 56) has stated that in the future a Chicano might be defined as, "An American of Mexican descent who attempts through peaceful, reasonable, and responsible means to correct the image of the Mexican-American and to improve the position of this minority in the American social structure."

A positive or negative reaction towards the term "Chicano" is related to a person's age, birthplace and geographic area in which he resides. There is disagreement on both the origin of the word and meaning. For the purposes of this study, the word "Chicano" will be used. The meaning

associated with it will be related to a positive meaning of pride and involvement in issues concerning persons of Mexican descent.

Chicano Studies. Courses that are oriented towards a Mexican-American or Chicano Studies subject matter. These courses are part of the college curriculum in the community college where the present study was conducted. The courses are of one semester duration and carry three units of credit. The four courses selected for assessment of self-concept enhancement were:

(1) Social Science 42: The Mexican-American in the United States.

(2) Human Development 1: The Chicano and Education.

(3) Psychology 37: Psychology of the Mexican-American.

(4) English 37: Chicano Literature.

Self-Concept. The attitudes and feelings that a person holds about himself. Inherent in the self-concept is the value that a person assigns to himself and his perception of his self-worth on a negative to positive scale.

Median Income. A yearly income figure of $7,000 was designated as the median income. This figure represented the median income reported by the subjects who participated in this experiment.

Mean cumulative grade point average. The mean cumulative grade point average was identified as 2.74. This

figure represented the mean cumulative grade point average of the community college student body that served as the locale for this study.

Chicana. Females of Mexican descent.

The Significance of the Study

Although studies have examined the changing student body composition of the community colleges, the self-concept of the new student, and the need for developmental programs, limited attention has been focused on the Chicano student. Healey and DeBlassie (1974) found that studies examining self-concept have primarily concentrated on Blacks and Anglos. There is a need to conduct studies that concentrate on the Chicano student as one segment of the new student in the community colleges. How important is the self-concept to learning? Does the Chicano student have a low achievement record and a negative self-concept? How effective are Chicano Studies courses in significantly raising the self-concept of Chicano students?

Lopez and Enos (1972) have found an increase in Chicano Studies courses in California colleges. Studies assessing the effectiveness of Chicano Studies in self-concept enhancement are lacking. Zerkel (1971) has called attention to the need for evaluating the effectiveness of multicultural programs in raising self-concept. Cabrera (1971, p. 18) has also shown the necessity for an evaluation of Chicano Studies:

> Are all individuals crippled by a sense of inferiority and if not is there a total need to restore identity? Is it essential that all Chicanos be required to take those programs? Obviously no one answer can be established for such searchings and others like them. For the good of these ethnic programs basic questions and others need to be raised and examined critically.

This present study has relevance for educational institutions. The possible relationship between Chicano Studies and significant increases in self-concept could establish the importance of Chicano Studies in the community college curriculum and serve as a basis for the further expansion of Chicano Studies. In addition, the results of this study may encourage community colleges to develop programs that will meet the needs of the other "new students" on campus who may have doubts about their self-concept and their abilities. The establishment of new programs or the revision of existing programs could result in an educational experience that recognizes the maximum development of an individual's capabilities. Finally, this study can be valuable in focusing attention on the importance of the self-concept in the educational process.

Organization of the Report

The general format of this report is organized as follows: A review of the pertinent literature is presented in Chapter II. Chapter III presents the methods used in the collection of data and statistical methods employed in the

analysis of the data. The results of the study are reported in Chapter IV. The findings of the study are summarized and discussed in Chapter V. The conclusion and implications of the study as well as recommendations for further research are also presented in Chapter V.

CHAPTER II

REVIEW OF THE LITERATURE

The purpose of this chapter was to provide a review of the research related to: The Self-Concept, The Relationship Between Self-Concept and Academic Achievement, Minorities and Self-Concept, Chicanos and Self-Concept, Educational Programs and Self-Concept Enhancement, Chicano Studies and Self-Concept Enhancement, and The Community College and Chicano Studies.

The Self-Concept

At the turn of the 20th century there was considerable interest in the self. James (1890) was credited for the renewed interest in the self and his works became the starting point for further studies on the self. Behaviorist theories, however, diverted attention away from the individual's perception of the self and emphasized observable and measurable behavior (Watson, 1925). The behaviorist school of psychology assumed a dominant position during the 1920's through the 1940's and devoted little attention to the self (Wylie, 1961).

Despite the absence of major interest in the self during the first half of the 20th century, several individuals continued to direct attention towards the self. Cooley (1902) emphasized the interaction between the individual and his environment as part of the self-concept. Cooley formulated the concept of the "looking-glass self" to explain the effect

of the social environment on the self. Cooley stressed that we imagine ourselves as we appear to others and that we modify our behavior according to the judgment of others. Thus, other people define use, we learn our identity from them and modify that identity. The individual personality becomes the product of social interaction. The individual sees himself in the "looking-glass" in accordance with the treatment that he receives from social interaction.

Mead (1934) also assigned a major role to the influence of social interaction in the development of the self-concept. Mead stressed that the self developed through interactions with other members of society and that the individual learned to assume the role and attitudes of those persons with whom he interacted. The concept of "significant others" was viewed as important by Mead in the development of the self. The attitudes of "significant others" such as peers, parents, and teachers were given major importance by Mead in contributing to the self-image.

The phenomenological approach in psychology has emphasized studying behavior from the point of view of the behaving organism. Emphasis was placed upon the individual's perception of the self as a point of reference for everything he did. The phenomenological school of thought has greatly contributed to increased interest in the self. Rogers (1951) and Combs and Snygg (1959) were prominent contributors to the phenomenological philosophy. They assigned major importance

to the behaving organism.

Rogers (1951) believed that the behavior pattern of an individual was consistent with the concepts that the individual held about himself. He considered the self the central part of personality. He viewed the self as a social product that developed from interpersonal relationships and strived for consistency. Rogers described the major needs of the individual's as: (1) the need for positive regard by others, (2) the need for self-regard, and (3) the need to find conditions and situations that were of worth.

Combs and Snygg (1959) also contributed to directing attention towards the self in psychology and education. They attached major importance to the relationship between the individual's perception of himself and the resulting behavior. Combs and Snygg (1959, p. 20) stated:

> All behavior, without exception, is completely determined by, and pertinent to the perceptual field of the behaving organism. That behavior is a function, not of the external event but the individual perception of it.

Several definitions of the self have emerged. Rogers (1951, p. 36) defined the self-concept as:

> The self-concept, or self-structure, may be thought of as an organized configuration of perceptions of self which are admissable to awareness. It is composed of such elements as the perceptions of one's characteristics and abilities; the percepts and concepts of self in relation to others and to the environment; the value qualities which are perceived as associated with experiences and objects; and goals and ideals which are perceived as having positive or negative valence.

Jersild (1966, p. 9) defined the self-concept as "a composite of thoughts and feelings which constitute a person's awareness of his individual existence, his conception of who and what he is." Jersild (1966, p. 9) also states that "the self includes attitudes, feelings, and values one holds about oneself, one's self-esteem or one's self-reproach or both."

Purkey (1970, p. 7) defined the self-concept as "a complex and dynamic system of beliefs which an individual holds true about himself, each belief with a corresponding value."

Travers (1970, p. 349) defined the self as:

> The self is a complex bundle of ideas, attitudes, opinions and values that the individual has of himself. For the self, what is significant in all environmental encounters is the meaning that the situation has for a person.

The self-concept that a person has of himself may have implications for probable success or failure. Individuals who hold high opinions about themselves tend to have a positive self-concept. Individuals who have a positive self-concept are self-confident, self-accepting, and exhibit higher academic achievement (Gowan, 1960; Combs and Davies, 1966). Fitts (1972, p. 4) stated:

> The person who has a clear, consistent, positive and realistic self-concept will generally behave in healthy, confident, constructive and effective ways. Such persons are more secure, confident, and self-respecting. In general, and other

> things being equal, the more optimal the individual's self-concept the more effectively he will function.

In contrast, persons who have a low opinion of themselves tend to have a negative self-concept. Individuals who have a negative self-concept have feelings of inadequacy, strong inferior feelings, are passive, and concerned about their health (Kirk, 1952; Horrall, 1957; Kimball, 1953). Kurtz and Swenson, (1951) and Gowan (1957) reported that the unsuccessful person was self-derogatory, depressed in his self-concept and lacked self confidence.

The Relationship Between Self-Concept and Academic Achievement

In recent years, the self-concept has received increased attention as an important aspect of the educational process. Attention has been directed towards establishing a relationship between the self-concept and academic achievement.

Purkey (1970) has suggested that there is a relationship between a positive self-concept and academic achievement. This view was supported by Jackson and Stattner (1964, p. 513) who stated:

> Learning effectiveness is enhanced by the possession of particular psychological strengths, such as positive attitude toward school, realistic achievement goals, and feelings of self-confidence.

Lumpkin (1959) reported that over-achievers had significantly more positive self-concepts than under-achievers who were matched for chronological age, mental age, sex and

socio-economic background at the fifth grade level. At the college level, Combs and Davies (1966) found that college students who had a positive attitude towards their scholastic ability expected and obtained higher college grades.

A relationship between a positive self-concept and academic achievement has been found at different grade levels. Wattenberg and Clifford (1964) reported that self-concept measures in kindergarten children were significantly predictive of success in reading. Williams and Cole (1968) found a positive correlation between the self-concept and achievement in reading and mathematics among sixth graders. Bruck (1957) reported positive and significant relationships between self-concept and academic achievement for students in grades three through six and in the eleventh grade. Irwin (1967) reported significant relationships between self-concept and academic achievement among college freshman.

A relationship between self-concept and academic achievement has also been established for minority students. Caplin (1966) and Andrews (1971) found that Black children who exhibited a positive self-concept attained higher academic achievements. Del Buono (1971) reported a significant relationship between a positive self-concept and academic achievement for Chicano seventh grade students.

Students who have a negative self-concept tend to have a low educational achievement. Combs (1964) found that under-achieving high school males viewed themselves signifi-

cantly different than high achieving high school males. Students were matched according to race, age, socio-economic status and intelligence. The results indicated that the underachievers viewed themselves as less adequate and less acceptable to others than the high achieving males.

Similar findings have been reported in relationship to academic achievement. Davidson and Greenberg (1967) reported that a negative self-concept was related to low achievement. Campbell (1967) and Coopersmith (1967) supported the premise of a low, positive relationship between self-concept and academic achievement at the elementary school level. Among college freshman, Centi (1965) found that students who received failing grades had a negative self-concept.

Studies investigating the relationship between a negative self-concept and low academic achievement for Chicano students have shown similar trends. Hiskiki (1969) reported a relationship between a negative self-concept and low academic achievement for Chicana females at the sixth grade level. Palomares (1967a, 1967b) also found a relationship between a negative self-concept and low academic achievement for Chicano students from the preschool to high school level.

Zimmerman and Allebrand (1965) conducted a study in which one half of the subjects were Chicanos. They found that poor readers had a low sense of personal worth. McDaniel (1967) found a relationship between low self-concept scores

and inadequate verbal skills among Chicano students.

Several studies have confirmed a low educational achievement by Chicano students. The United States Commission on Civil Rights (1971, 1972, 1973, 1974) conducted an extensive study on Chicanos and education in the Southwest. The reports covered school segregation, educational achievement, cultural differences, educational financing, teacher-pupil interaction and recommendations for a quality education. The Commission on Civil Rights issued six reports from 1971 to 1974 on its findings. In general, the Commission found a low educational achievement by Chicano students in the public schools of the Southwest.

The United States Commission on Civil Rights (1971) reported that the proportion of Chicano students reading below their grade level was twice as large as Anglos who were reading below their grade level. The Commission on Civil Rights also found that Chicanos were overrepresented in classes for the mentally retarded. This finding was supported by Ortego (1970) who reported that the percentage of Chicano students classified as having inferior I.Q.'s was 2½ times the percentage of Chicanos in the population.

Several studies have confirmed a high dropout rate for Chicano students. The United States Commission on Civil Rights (1971) reported that Chicanos had a higher attrition rate than Anglos and Blacks. Approximately 40 percent of the Chicano students dropout of school by the twelfth grade. The

Commission on Civil Rights reported that in California Chicanos were 2½ times more likely than Anglos to dropout of school before completing the twelfth grade. They found that in Texas Chicanos were 3.2 times more likely to dropout of school than Anglos.

Similar findings were reported by Ortego (1970) who found that the dropout rate for Chicanos was more than twice the rate of the national average. Ortego also reported that 50 percent of the Chicano students in California dropped out of school by the eighth grade.

In comparison to other groups, Chicanos have completed less years of education. Anglos complete 12.1 years, Blacks 9.0 years, and Chicanos 7.1 years of education (Ortego, 1970).

The low educational performance by Chicano students at the primary and secondary level has resulted in fewer Chicanos continuing into higher education. The United States Commission on Civil Rights (1971) reported that approximately one out of every two Anglo elementary students in the Southwest entered college. In contrast, approximately one out of every four Chicanos entered college. The Carnegie Commission on Higher Education (1971) found that only 15 percent of the students identified as Spanish surname between the ages of 25 to 34 had completed one or more years of college. In comparison, 30 percent of Anglos between the ages of 25 to 34 had completed one or more years of college. The Commission on

Civil Rights (1971) also reported that approximately 23.8 percent of the Anglos who started college completed their education while only 5.4 percent of the Chicanos who started college completed their education.

Ortego (1970) has reported on the low enrollment of Chicanos in the institutions of higher education in the Southwest and California between 1966 and 1969. He found that Chicanos accounted for 14 percent of the population in California but that only 2 percent of the California State College enrollment was comprised of Chicano students. Ortego found that of the 12,000 students at San Jose State College that only 200 were Chicano and that less than ½ of 1 percent of the Chicano students graduated. Ortego also reported that less than ½ of 1 percent of Chicano students were enrolled in the University of California campuses. At the University of California at Los Angeles there were 29,000 students enrolled but only 300 were Chicano. At the University of California at Berkeley there were 25,000 students in 1966 and only 78 were Chicano. Ortego (1970) reported that Chicanos comprised almost half of the population of New Mexico but that less than 8 percent of them attended the state universities.

Recent figures on Chicano enrollment have confirmed an increase in the number of Chicano students entering institutions of higher education (Lopez and Enos, 1972; College and University Business, 1972; Chancellors Office, California Community Colleges, 1973). Lopez and Enos (1972)

reported that Chicano enrollment in California was 3.2 percent at the university level, 5.4 percent in the state colleges and 7.9 percent in the community colleges. A survey by the College Entrance Examination Board in the Southwest estimated that Chicanos comprised 17 percent of the population in the Southwest. The survey found that Chicano enrollment was 14 percent in the community colleges and 6 percent in four year colleges (College and University Business, 1972). In California, the percentage of Chicano students in the community colleges increased from 8.5 in 1971 to 9.4 percent in 1973 (Chancellors Office, California Community Colleges, 1973).

A review of the related literature suggests a relationship between self-concept and academic achievement. Students who have a positive self-concept are more likely to experience academic success while students who have a negative self-concept are more likely to experience educational failure. Purkey (1970, p. 15) stated, "overall, the research evidence clearly shows a persistent and significant relationship between the self-concept and academic achievement." It was suggested that the academic problems encountered by Chicano students and other minority students may be related to a negative self-concept.

Minorities and Self-Concept

It was suggested that a positive self-concept was important for psychological well being and academic achievement.

The educational problems encountered by Chicanos and other minority students may be related to conflicts in self-concept development. Gayle (1969) reported that ethnic and socio-economic influences had an effect on the development of the self-concept.

Studies investigating the self-concept of minority students and Anglos suggest that minority students face more conflicts than Anglos in developing a positive self-concept. The Educational Policies Commission (1962, p. 33) has stated:

> The disadvantaged are the main victims of practices that frustrate the development of self-respect. The resulting sense of inferiority and exclusion is most severe among Negroes, but it is seriously felt among Puerto Ricans and Mexican-Americans whom other whites commonly regard as non-white.

Moses, Zirkel, and Greene (1973) addressed themselves to the relationship between minority status and self-concept. They were interested in determining whether minority group membership fostered a depressed self-concept. They administered the Coopersmith Self Esteem Inventory to 5th and 6th grade Black, Anglo, and Puerto Rican disadvantaged students. The Coopersmith Self-Esteem Inventory consisted of forty-two self-report items. The results of the study indicated that ethnic group membership had a significant effect on the self-concept. The self-concept level of Puerto Ricans was significantly lower than that of Anglo and Black students.

Similar findings were reported by Coombs (1958) who

compared the self-concept of American Indians to that of Anglos. Coombs found that Indian students exhibited lower self-concept scores than Anglo students.

Most studies on the self-concept of minority students have concentrated on Blacks (Healey and DcBlassie (1974)). Black children have been described as growing up under the handicap of a negacive self-concept by Butts (1963) and Newton (1969). Butts suggested that the factor of skin color contributed to a negative self-concept. Negative values were found to be associated with Black skin. Newton reported that the Black child learned of his assigned inferior status at an early age and as a result, experienced feelings of humiliation and rejection.

Stabler (1971) reported similar findings in a study conducted with Black and Anglo preschool children. The children were asked to respond to descriptive statements that they heard. Anglo children reported hearing more positive statements than negative statements while Blacks heard more negative than positive statements. Stabler attributed the results to the attitudes of society towards skin color and the internalization of the reactions of "significant others."

Chicanos and Self-Concept

Several studies have compared the self-concept of Chicanos to other ethnic groups and have suggested that Chicanos have a negative self-concept. Shelibow (1973)

compared the self-concept of Hispanic students between the ages of nine to eleven to that of Anglo students. She concluded that Hispanic students had a lower self-concept than the Anglo students. The Educational Policies Commission (1962) reported that Chicanos exhibited a negative self-concept. McDaniel (1967) compared the self-concept of Chicanos to Blacks and Anglos. She found that the mean self-concept of Chicanos was lower than the self-concept of Anglos.

Schwartz (1969) assessed the self-concept of Chicano and Anglo students at the junior high and senior high school level. She found that Chicanos had a lower self-concept than Anglo students and that the difference became greater at the senior high school level. Coleman (1966) reported that the mean self-concept of Chicano students was significantly lower than the mean self-concept of Blacks and Anglos. Mason (1969) found that Chicanos had a lower self-concept than Anglos.

Hishiki (1969) conducted a study involving sixth grade Chicana females from Los Angeles and white sixth grade females from Georgia. She was interested in measuring the relationship between self-concept and academic achievement. Hishiki found that Chicana females had lower mean self-concept scores than the Anglo females. Gillman (1969) reported on a study involving Chicano and Anglo fourth and sixth grade students. She found that Chicano students in New Mexico had a lower self-concept than Anglo students.

Evans and Anderson (1973) investigated self-concept, value, and educational aspiration differences between Chicano and Anglo junior high students. They interviewed the families and administered a questionnaire to the subjects. The results indicated that Chicanos exhibited a significantly lower self-concept of ability than Anglos, they had a fatalistic present time orientation, and had lower educational aspirations than Anglos. Chicanos also had self-doubts over their ability to succeed in high school and college. Evans and Anderson attributed the negative self-concept of Chicano students to the values and experiences associated with a culture of poverty.

Rice, Ruiz, and Padilla (1974) conducted a study in which Chicano, Black, and Anglo preschool and third grade students participated. All of the participants were from a low socio-economic status. The subjects were shown three photographs of adult males who were Chicano, Black and Anglo. They were asked to identify:

1. Ethnic group differences.
2. The person who looked most like them.
3. The person they liked the most.
4. The person they would like to grow up to be like.
5. The person they would prefer as a big brother.

The subjects identified the ethnic group differences and the person who looked like them. Neither Blacks nor Chicanos expressed a significant preference for their own ethnic group. They also selected the picture of an Anglo rather than their

own ethnicity as someone they would prefer to grow up to be like. In addition, they selected the picture of an Anglo as the person they would like for a big brother. In contrast, Anglos selected the pictures of their own ethnic group. Rice, Ruiz, and Padilla (1974) reported that the responses of the Chicano and Black participants indicated a lack of a positive self-concept.

A study comparing the self-concept of native born Chicanos to that of the foreign born Mexican was conducted by Dworkin (1965). Dworkin selected 280 subjects who were asked to respond to a series of words describing themselves. The native born Chicanos viewed themselves as poor, of low social class, uneducated, fat, dark, proud, lazy, and unambitious. They responded positively on only one of the twelve items. The foreign born Mexicans pictured themselves as proud, happy, practical, and well adjusted. They responded positively on ten out of the twelve items. The self-images of the native born Chicano were more negative than the foreign born Mexican who tended to be more positive and optimistic.

Dworkin (1965) suggested that the native born Chicano may have employed Anglo society and his present socio-economic position as a reference point, thus arriving at a negative self-concept and justifying his inferior position. The foreign born Mexican may have employed his peers in Mexico as his reference point. He may feel that his status in the United States was better than it was in Mexico and

therefore react more positively. In addition the foreign born Mexican may have acquired a stronger cultural background and developed greater racial pride that contributed to a more positive self-concept than the native born Chicano.

Several studies have attributed a negative self-concept to Chicanos because of cultural differences and the attitude of society towards Chicanos. Palomares (1972) suggested that the Chicano subculture was victimized by the larger American culture and that this influenced the self-concept. Palomares felt that one aspect of the culture was language. He pointed out that Spanish was not considered a prestige language in American society in comparison to other languages such as French. In addition, he felt that a negative attitude existed toward the Spanish accent. Palomares reviewed other aspects of the culture such as dress, value systems, and socio-economic factors. Palomares suggested that the Chicanos were surrounded by an environment that related negatively toward their speech, mannerism, culture, and skin color. He felt that Chicanos were denied their ethnic identity and that they eventually learned to be extremely defensive and negative about themselves. They learned how to accept the role of victims in society. In the process of accepting the role of a victim and failure, Palomares suggested that a negative self-concept developed.

Similar findings were reported by Hernandez (1967, 1969) who found that Chicano students experienced value

conflicts in an Anglo educational system and in an Anglo society. This value conflict contributed to identity problems and a negative self-concept. As Chicanos became aware of the stigma of second class citizenship, they assigned themselves the inferior position given to them by the dominant society. Hernandez (1969, p. 36) stated that, "many Mexican-American children develop a negative self-image which comes from too many experiences of failure."

The insecurity and negative self-concept held by some Chicanos has been related to negative attitudes by the dominant society toward Chicano cultural values (DeLeon, 1959). These attitudes were viewed by DeLeon as making Chicanos ashamed of their ethnic ancestory.

Several studies have suggested that the educational system has contributed to the negative self-concept of Chicano students (Cross, 1973; Espinoza, 1971). Cross felt that the negative self-concept of Chicano students was due to the failure of the schools to serve the Chicano, thus causing further alienation. Espinoza found that Chicano students suffered a loss of identity and did not participate in the classroom. She attributed this to a curriculum that did not reflect the cultural experiences of Chicano students.

Palomares (1967a, 1967b, 1968) found evidences of a negative self-concept among Chicano students in three California school districts. In one study, Palomares (1967a), assessed the perceptual-motor, social-emotional, and intellectual-

academic level of Chicano students from the preschool to sixth grade level. He found that Chicanos viewed themselves in a less favorable way than the normative population. Their self-concept seemed permeated with feelings of inadequacy and low self-esteem in both the home and school environment. The feelings of a negative self-concept were attributed to linguistic and cultural differences encountered in the educational system.

Palomares (1967b) found similar results in a study conducted with Chicano students from the preschool to twelfth grade level. Thirteen Chicano students from each grade level were assessed for social and emotional characteristics. The results indicated a negative self-concept and feelings of inadequacies.

Palomares (1968) conducted a study on the educational needs of Chicano students. He surveyed Chicano students, parents, professionals and organizations. Palomares found that a negative self-image existed among Chicano students and that they were surrounded by negative school conditions. Palomares suggested that the educational problems and needs of Chicano students had not been dealt with. The educational and cultural isolation of the Chicano contributed to his negative self-concept.

Several studies have suggested that the expectations of "significant others" and the internalization of a "self-fulfilling prophecy" of failure have contributed to the

negative self-concept of Chicano students.

Carter (1970) and Palomares (1970) reported that many educators viewed Chicano students as having a negative self-concept. Palomares (1970) and Mead (1934) suggested that the manner in which a person was dealt with by "significant others" had an effect on establishing a satisfactory identity and a positive self-concept. The tendency of "significant others" to associate Chicanos with a negative self-concept was viewed by Palomares (1970) as reinforcing the self-fulfilling prophecy of failure.

The United States Department of Health, Education, and Welfare (1973) reported that Chicano students often come to school with negative feelings about themselves and that their first contact with the schools usually reinforced these feelings or created new ones. Consistently poor academic performances in schools that were incompatible with their cultural background further contributed to negative self-concepts. The Department concluded that teacher expectations for disadvantaged minority students tended to become self-fulfilling prophesies of failure.

The suggestion that the reactions of "significant others" can influence the self-concept in a positive or negative manner has been investigated by Brookover, et. al., (1962; 1965). They sought to determine whether the expectations and evaluations held by "significant others" would effect the self-concept of academic ability. They concluded that

academic achievement was limited by the student's self-concept of his ability to achieve and that the reaction of "significant others" was important to this perception. Positive changes in evaluations by "significant others" raised the student's self-concept of ability and positively influenced academic achievement.

Rosenthal and Jacobson (1968) reported on the results of an experiment involving teacher expectations and the self-fulfilling prophecy. The experiment was conducted in an elementary school that had an enrollment of 650 students. Chicano students comprised approximately 1/6 of the school enrollment. The purpose of the study was to assess the effects of teacher expectations on the students intellectual growth. It was hypothesized that students would do what was expected of them. All of the students were pretested with a standard nonverbal test of intelligence.

The elementary teachers were told that 1/5 of the students, on the basis of ability tests previously administered, had high academic potential. Teachers were given the names of the students designated as "academic bloomers." These names were actually chosen by random selection. The difference between the special students and the other ordinary students was in the mind of the teacher. Students in the experimental and control groups were retested with the same I.Q. test after one semester. Comparisons were made between the experimental and control groups for changes

in I.Q. on the pretest and posttest. The results indicated that 19 percent of the students in the control group gained 20 or more I.Q. points. In the experimental group, 47 percent of the students gained 20 or more I.Q. points. Those students who were identified as high-potential students scored significantly higher than the students who were not identified as high potential students. Rosenthal and Jacobson (1968, p. 121) concluded that "children who are expected by their teachers to gain intellectually in fact do show greater intellectual gains after one year than do children of whom such gains are not expected."

Rosenthal and Jacobson (1968) suggested that the teachers expectations, mannerisms, and expressions helped the child to learn. They also suggested that a change towards a positive self-concept may have been a factor in academic achievement.

In a related study, Anderson and Safar (1967) reported on an experiment assessing the perceptions of parents, teachers, school administrators, school board members, and the community towards the abilities of Anglo, Chicano and Indian students. Anderson and Safar were interested in assessing the effects of "significant others", such as the family and school personnel, on educational achievement and self-concept development. The experiment took place in two Southwestern communities. Community A was primarily Anglo in makeup. The school board, school administration and most of the teachers were

Anglo. Community B was ethnically balanced with 60 percent of the families being Chicano and 40 percent Anglo. The school board in community B was primarily comprised of Chicanos. The superintendent was Chicano, but the other administrators and most of the teachers were Anglo. Families in both communities were interviewed along with school personnel. Participants were asked to evaluate the abilities of Anglo, Chicano and Indian students in comparison to their own children. They were also asked whether they felt that the educational failure of Chicanos and Indians was related to differential treatment by teachers and administrators. In addition, they were asked whether these failures were attributed to inadequacies in the educational program.

The results of the study by Anderson and Safar (1967) indicated that members of all groups perceived the Anglo student as most capable, Chicanos as less capable, and Indians as least capable. Anglo families viewed Chicano students as having little encouragement from their parents and as not appreciating education. Chicano families also voiced similar sentiments. In regards to the adequacy of the school programs, Chicano families felt that the programs were oriented towards Anglo students, while Anglo families also felt that all three ethnic groups were served by the school programs. Chicano families, however, exhibited the highest level of satisfaction with the present educational program despite the fact that their children performed poorly in

school. Anderson and Safar suggested that Chicano parents attributed the failure of their children in the schools to a lack of ability rather than to inadequacies in the educational programs.

Anderson and Safar suggested in their study that the "self-fulfilling prophecy" of failure and a negative self-concept was in evidence. Chicanos thought of themselves as inferior and therefore failed in school, thus reinforcing the prophecy. Chicano parents and school personnel tended to also reinforce the failure syndrome. The school experience created a basis for the further development of a negative self-concept. A belief in their inferiority seemed to be internalized by the minority groups.

Manuel (1965) described the inferior feelings of the Chicano student. Manuel referred to the problems of poverty, language difficulties, educational failures, and rejection by other persons. Manuel suggested that some Chicanos became more insecure as feelings of inferiority set in and that eventually they gave up and assumed the inferior status.

Steiner (1970, pp. 212-213) reported on the feelings of a Chicano student towards the educational system and its effect on the self-concept:

> Schools try to brainwash Chicanos. They try to make us forget our history, to be ashamed of being Mexican, of speaking Spanish. They succeed in making us feel empty and angry inside.

In summary, studies investigating the self-concept indicate that Chicano students encounter conflicts that hinder the development of a positive self-concept. These conflicts include linguistic and cultural differences, socio-economic status differences, the orientation of the educational curriculum and attitudes of society towards Chicanos. In addition, the reactions and expectations of "significant others" contribute to a self-fulfilling prophecy of failure that lowers the self-concept.

Educational Programs and Self-Concept Enhancement

A curriculum that enhances the self-concept appears to have potential value for students who have a negative self-concept. Revisions in the educational curriculum towards courses that emphasize self-concept enhancement were suggested by Andrews (1971) who found that the school curriculum could significantly contribute to self-concept enhancement. This view was supported by Purkey (1970, p. 43) who stated, "several studies have shown that it is possible to develop a curriculum in which the expected academic learning takes place while positive self-concepts are being built."

Crovetto, Fischer, and Boudreaux (1967) reported on the results of an experiment assessing the relationship between courses of study and self-concept. They developed a modified Head Start curriculum specifically designed to affect the child's self-concept in a positive direction. They found

that the experimental curriculum was effective in enhancing the self-concept of the children.

In a similar study, Landry, Schilson, and Pardew (1974) reported on a self-concept enhancement program involving nursery school children. They found significant increases on fourteen self-concept variables.

At the junior high level, Schulman, Ford, and Busk (1973) reported on the results of a unit on self-concept enhancement. They found a positive change in the student's self-concept. Davis (1969) conducted a study assessing the effects of group counseling on underachieving seventh and ninth grade males. Their initial self-concepts were low. By the end of the year, Davis (1969) reported significant increases in self-concept and academic achievement gains were evident the following year.

Frankel (1964) investigated the effects of a special program on the self-perceptions of academically talented high school students. Frankel (1964) reported that after completing the program that the students exhibited significant increases in self-concept.

Ankenbrand (1971) conducted an experiment on the relationship between small group personal growth experiences and self-concept increases among community college freshmen. Subjects in the control group, the leader oriented group, and the group oriented group all had initial low self-concepts. He found positive self-concept changes in the leader oriented group.

Mullins and Perkins (1973) reported on the results of a self-actualization program involving 34 college undergraduate students. They participated in a program in biological science that emphasized emotional as well as intellectual growth. The application of biology to social problems was stressed. The participants were exposed to discussions, field trips, community projects and encounter groups. The results indicated that the participants showed significant increases on nine out of twelve self-actualization measures.

Several programs involving minority students indicate the importance of these programs in self-concept enhancement for minority students. Payne and Dunn (1972) investigated the self-concept of Chicanos, Blacks, and Anglos. They reported that group guidance experiences were important in contributing towards positive self-concept changes. Evans (1968) found that teaching science bilingually resulted in improved attitudes towards the self for junior high school Puerto Rican students.

Thornburg (1974) investigated the effects of a special dropout program on attitudes towards the self and towards school. Ninth grade Chicano, Black, Indian, and Anglo students attending a rural Arizona high school participated in the experiment. Positive reinforcement techniques were utilized. Thornburg (1974) found that the special programs resulted in significant improved attitudes towards the self and towards school.

Ethnic Studies programs have also shown a relationship to self-concept enhancement. Vivian (1972) reported on an Indian culture curriculum intended to enhance the self-concept of ninth grade Oglala Indian students. The culture and history of the Oglala Indians was studied during the school year. Classes were held each day for forty-five minutes. Pre and posttests were administered. The results of the experiment suggested that the self-concept increased and that attitudes towards school also improved.

Similar results were obtained in a study involving eleventh and twelfth grade students enrolled in an Ethnic Studies course covering the culture and history of Chicanos, Blacks, Indians and Asians (Funkund and Peterson, 1973). Participants who completed the course showed significantly different attitudes as compared to students who were not enrolled in the Ethnic Studies course. Attitude changes resulted in a more positive and more acceptable self-concept as well as a more favorable attitude towards school.

A number of studies have investigated the relationship between self-concept and Black Studies. Yee and Fruth (1973) reported on an experiment that integrated the Black experiences into the major concepts of American History. Yee sought to determine whether elementary children could enhance their identity and improve their achievement through the study of Black History. Yee and Fruth (1973) found that achievement scores increased significantly and attributed this increase to

the effects of the self-enhancing Black curriculum.

Andrews (1971) investigated the effects of a Black Studies program on the self-concept and academic achievement of Black elementary students. Andrews found significant results on both measures. Black students developed a more positive self-concept as a result of being exposed to the Black Studies curriculum and there was a significant increase in the student's achievement. Matthews (1971) also found that tenth grade Black students experienced an improvement in their self-concept as a result of participation in a Black Studies program.

Chicano Studies and Self-Concept Enhancement

The following rationales have been presented for the establishment of Chicano Studies programs (Guerra, 1970; Macias, 1970; Wilde, 1970; Cabrera, 1971):

1. The school curriculum has traditionally been Anglo oriented and has omitted the culture and contributions of Chicanos.

2. Chicano studies courses will benefit all students in promoting desirable human relations and positive social attitudes.

3. Chicano Studies courses will aid Chicano students in developing a positive self-concept and in motivating Chicanos towards greater progress in basic learning skills.

Several educators have referred to the school curriculum as being Anglo oriented and excluding the Chicano. Rodriguez (1970, p. 18) has stated:

> The schools are culturally biased. They are designed to produce and serve students patterned after a one-culture mold; at the same time, they exclude those who do not fit the pattern. The schools persist in remaining monocultural while we are bi-cultural. Little wonder, then, that most of us have experienced an educational trauma.

Rivera (1972) also found limited coverage and attention devoted to Chicanos in history courses and suggested the need for the coverage of Chicano contributions. Rivera (1972, p. 201) stated, "in analyzing the structure of our school system one finds that the majority of our schools and colleges are too traditional in curriculum." Similar findings and concern were reported by Palomares (1968), Palomares (1970), and Espinoza (1971).

The United States Commission on Civil Rights (1972, 1974) found that only 4.3 percent of the elementary schools and 7.3 percent of the secondary schools surveyed in the Southwest had a course in Chicano history in their curriculum. The Commission reported that the Chicano culture, heritage, and contributions were omitted from the school curriculum.

Ortego (1970, pp. 45-46) has summarized the findings of studies on the Anglo orientation of the school curriculum by stating:

> The conclusion can only be that the academic failure of Mexican-Americans is the result of inadequate school programs rather than the consequences of low achievement or aspiration levels on their part or their families.

In addition to the curriculum inadequacies, textbooks have either omitted or distorted the Chicano history. Cabrera (1971) and Psencik (1972) have reported on the shortage of materials on Chicanos and the stereotyped view point of Chicanos that is often portrayed in the textbooks.

Gaines (1971) found similar results. He analyzed recently published textbooks on American history. The results indicated that the Chicano history and contributions were omitted from the textbooks. Gaines also found that a distorted, stereotyped view of the Chicano as lawless, lazy, and undemocratic was presented in the textbooks.

A number of studies have recommended Chicano Studies courses or units that emphasize Chicano history and culture as a solution towards a curriculum that would more adequately meet the needs of Chicano students (Palomares, 1968; Palomares, 1970; Espinoza, 1971). Chicano Studies courses and bicultural courses were suggested to correct the exclusion of Chicano history and culture from the curriculum (The United States Commission on Civil Rights, 1974; Dunfee, 1970; The Education of the Mexican-American: A Summary of the Proceedings of the Lake Arrowhead and Anaheim Conference, 1966, 1967). Ramirez, Taylor, and Petersen (1971), De Leon (1959), and Forbes (1967) suggested that the schools should capitalize on the cultural experiences of Chicanos and revise their curriculum to include Chicano history and culture.

Chicano Studies courses have been described as having value not only for Chicano students but for other ethnic groups as well (Psencik, 1972; Gallegos, 1969). Forbes (1967) reported on the need for all students to share in the knowledge and appreciation of the Chicano legacy in the Southwest. Cabrera (1971) cited the need for interethnic respect and acceptance. He suggested that Chicano Studies could lead to constructive changes in attitudes and could reduce the artificial barriers that existed because people did not understand and respect each other.

The potential value of Ethnic Studies courses in self-concept enhancement was reported by Zirkel (1971) and Shelibow (1973). Zirkel suggested that the effect of bi-cultural education programs on self-concept enhancement merited the attention of scholars. Shelibow recommended that bicultural programs should be introduced in the curriculum to aid in developing a more positive self-concept.

Cabrera (1971) reported that multicultural programs could enhance the self-concept and that utilizing the culture of a person for self-growth was conceptually promising. Negrete (1973, p. 6) stated, "the importance of knowing one's own cultural heritage has long been recognized as basic to self-identity."

Palomares (1967a, 1967b, 1968, 1972) suggested that a curriculum reflecting the Chicano heritage would enhance the self-concept of Chicano students. Gallegos (1969) developed

cultural units of instruction for students in the first through the fourth grade. The units dealing with Chicanos were concerned with the family structure, the role played by Chicanos in the development of New Mexico, and the contributions of Chicanos. Gallegos suggested that the self-concept of Chicano students could be enhanced by exposure to units of instruction that were related to the Chicano history and culture.

Rivera (1972) cited the value of Chicano Studies in contributing to self-respect, self-assurance and dignity. Cordova (1970, p. 179) supported this viewpoint by stating, "biculturalism would mean an increase in self-respect, self-confidence, and the feeling of self-worth." Carranza (1971, p. 19) also suggested that Chicano Studies could be self-enhancing. Carranza stated:

> Mexican-American Studies has the opportunity to engage in the search for new meanings that will make our situation clear to ourselves and to our fellow men and lead to new possibilities of perception that will effect a workable and more realistic concept of the Chicano self.

It was previously mentioned that a number of experiments have supported a relationship between self-concept and academic achievement. A possible relationship between Chicano Studies, self-concept enhancement, and academic achievement has also been suggested. Cordova (1970) reported that psychological readiness was necessary for learning to take place. He suggested that Chicanos could

perform more efficiently if they saw their heritage reflected in the curriculum. An educational environment that reflected the Chicano heritage could enable Chicanos to develop a positive self-concept that was necessary for successful learning (Cordova, 1970; Forbes, 1967). It was also suggested that pride in the Mexican-American heritage should be stimulated because it offered promise as a motivating force towards school achievement. (The Education of the Mexican-American: A Summary of the Proceedings of the Lake Arrowhead and Anaheim Conferences, 1966, 1967).

Hernandez (1969, p. 38) also suggested that Chicano Studies could enhance the self-concept and result in greater academic achievement. He stated:

> Established curricula should be expanded to include the culture, heritage and other contributions of the Mexican and Mexican-American to the American scene. A change of perspective will contribute greatly to the development of a more positive self-image, which in turn will create greater motivation, the key to learning and achievement.

While a relationship between Chicano Studies and self-concept has been suggested, experiments investigating this relationship have been limited (Shelibow, 1973; Healey and DeBlassie, 1974). Some studies, however, have found a relationship between programs oriented towards Chicanos and the effects of these programs on the self-concept. Hamilton (1970) reported that a group counseling program directed towards Chicano students resulted in a positive change in the

self-concept of Chicano students.

Bilingual-bicultural programs have shown potential value in self-concept enhancement. Thonis (1969) suggested that bilingual-bicultural programs enhanced the self-concept of Chicano students. Fisher (1974) conducted an experiment on the effects of a bilingual-bicultural program on the self-concept. Participants were administered the Piers-Harris Children's Self-Concept Scale and the Howard Maze test. Fisher reported that Chicana females exhibited significant increases in self-concept enhancement and in satisfaction with themselves.

Several programs directed towards Chicano students have resulted not only in self-concept enhancement but also in gains in academic achievement. Cornete, Ainsworth, and Askins (1974) reported on an early intervention program involving Chicano preschool children who were identified as "high risk" students. The program consisted of a series of learning activities and experiences designed to help develop intellectual abilities, language facilities and a positive self-concept. Cornete found that Chicanos showed significant gains in mental ability, language, and demonstrated a positive growth in their self-concept. Cornete suggested that a specialized program could create positive changes in students whose backgrounds were not conducive to success in school.

Del Buono (1971) found similar results in an experiment investigating the effects of bilingual-bicultural

instruction on the self-concept and academic achievement of Chicano seventh grade students. He hypothesized that Chicano students who were exposed to a bilingual-bicultural program would show a more positive self-concept and greater academic achievement than Chicano students who were not exposed to a bilingual-bicultural program. Del Buono reported that the Chicano students in the bilingual-bicultural program exhibited a more positive self-concept and performed significantly better in academic achievement than the Chicano students who were not exposed to the bilingual-bicultural program.

Gonzales and Plakos (1967) reported on the effects of an experimental class in bilingual-bicultural education conducted for Chicano elementary students. They found that Chicano students experienced greater academic achievement as a result of the program.

A review of the related literature suggests that a curriculum emphasizing self-concept development and courses of study oriented towards the cultural background of students have been successful in self-concept enhancement. Chicano Studies courses may perform an important function in raising the self-concept of Chicano students.

The Community College and Chicano Studies

The possible relationship between Chicano Studies and self-concept enhancement provides educational institutions with an opportunity to perform an important role in providing

an educational program that enhances the self-concept. Marston (1968) and Newton (1969) have reported on the responsibility and the importance of educational institutions in self-concept development.

Roberts (1971-1972, pp. 107-108) has shown the need for a climate of learning that includes provisions for realization of the self-concept. Roberts stated:

> It is essential then, that attention to understanding and realization of self-concept, and how to seek out and achieve this understanding and realization, be made a part of orientation and preparation of teachers for teaching and of students for learning.

The potential role of educational institutions in self-concept development was further clarified by Combs and Snygg (1959, p. 46) who stated:

> To be really effective education will have to accept the task of dealing with the whole phenomenal field of the individual, of producing changes in perception of himself as well as in his perception of his environment.

Purkey (1970, p. 42) has stated:

> If we are serious about making an understanding of self-concept a central part of the school, then we must seek out ways of modifying our educational methods to prevent the development of negative self-concepts in students.

Palomares (1968, p. 18) suggested that educational institutions could perform an important role in the self-concept enhancement of Chicano students. He stated:

> Many Mexican-American students have a negative self-image; therefore the

> school should recognize that it plays an important role in the building of a positive self-image in these students.

It was previously suggested that Chicano Studies courses could be a step forward towards enhancing the self-concept of Chicano students. The community colleges have been identified as potentially performing an important role in providing a curriculum that meets the needs of Chicano students. O'Banion (1972) suggested that community colleges should make a greater effort to establish programs for minority students. Barron (1972) reported on the need for recognition of cultural differences in the curriculum and suggested that community colleges offered the best opportunity for curriculum changes.

Several studies have suggested that the community colleges offered Chicanos the best opportunity to enter higher education and have suggested that colleges could perform an important function in the education of Chicano students by offering Chicano Studies courses (Duran and Bernard, 1973; The Education of the Mexican-American: A Summary of the Proceedings of the Lake Arrowhead and Anaheim Conferences, 1966, 1967).

The California community colleges have taken action towards recognizing the responsibilities of educational institutions in meeting the needs of minority students. The California Community College Board of Governors has required that each community college in California offer a course in

Ethnic Studies as a part of the general education program (Brossman and Roberts, 1973).

In addition, Lopez and Enos (1972, pp. 49-50) reported on the increase of Chicano Studies courses in California colleges between 1968 and 1972:

> It is clear that while some community college districts are not moving along as rapidly as others, every such institution is doing something to bring ethnic or Chicano Studies into the curriculum. The data show that there has been a dramatic growth of ethnic studies in general and Mexican-American or Chicano Studies in particular throughout California's systems of public higher education.

Educational institutions may be able to make a major contribution in providing the kinds of educational experiences that are self-enhancing. Community colleges may be able to perform an important role in enhancing the self-concept of Chicano students by including Chicano Studies in the curriculum. The potential value of Chicano Studies in self-concept enhancement appears to be promising.

Summary

A renewed interest in the self-concept has emerged. A review of the related literature suggests a relationship between self-concept and academic achievement. A positive self-concept has been associated with successful academic achievement while a negative self-concept has been associated with low academic achievement. Chicano students have per-

formed at a low academic level. A review of the literature suggests that Chicano students may have a more negative than positive self-concept and that courses of study have been successful in raising the self-concept. Chicano Studies courses have been proposed as a solution to the educational and psychological problems related to a negative self-concept. Limited studies suggest that a Chicano Studies curriculum can contribute towards self-concept enhancement and improved academic achievement. The community colleges were identified as being in a position where they could meet the educational and psychological needs of Chicano students by offering a self-enhancing Chicano Studies curriculum.

CHAPTER III

METHODOLOGY

The primary purpose of this study is to determine if participation in the learning activities of a Chicano Studies course would significantly raise the self-concept of Chicano students enrolled in these courses at the community college level. The purpose of this chapter is: (1) to define the subjects, (2) to describe the independent, moderator, and dependent variables in the study, (3) to describe the instrument used to measure the dependent variable, (4) to outline the procedures used in collecting the data, and (5) to describe the statistical procedure utilized in analyzing the data.

Subjects

The study was conducted in an urban community college. The community college was established in 1916 and at the time of the study had an enrollment of approximately 8400 students. Minority students comprised approximately 45 per cent of the total enrollment.

The sample consisted of 65 Chicano students who were enrolled in one of four selected Chicano Studies courses. The 42 male and 23 female participants were enrolled in the non-required course on a voluntary basis. They ranged in age from 18 to 42, with two-thirds of the subjects between the ages of 18-25. The mean cumulative grade point average of

the participants was 2.52 and the mean yearly income reported by the subjects was $8,274.

Independent Variables

Chicano Studies. Four courses from the community college Chicano Studies curriculum were selected to assess the effects of participation in a Chicano Studies course on self-concept enhancement. The four courses selected were:

1. English 37: Chicano Literature.
2. Human Development: The Chicano and Education.
3. Psychology 37: Psychology of the Mexican-American.
4. Social Science 42: The Mexican-American in the United States.

The course content in English 37 was concerned with a review of Chicano writers (see Appendix A). The objectives of the course were to explore the writings of Chicanos, to promote individual creativity in writing Chicano prose, to gain a greater understanding of the Chicano through poetry and to increase the students ethnic awareness.

The subject matter in the Chicano and Education course covered a review of the educational problems encountered by Chicano students in the educational system, reasons for these problems, and possible solutions. Topics covered included the educational status of the Chicano, the educational curriculum, standardized I.Q. tests, cultural differences, staffing, and special programs.

This course was part of the Human Development curriculum. Courses offered under Human Development are flexible and the topics may change from one semester to another. They do not have a required official course outline. These courses are oriented towards aiding students in enhancing their personal development and are taught by members of the student personnel staff.

Psychology 37 emphasized the development and formation of the Chicano personality (see Appendix B). The objectives of the course were to analyze personality development, to promote self-understanding, and to enhance the self-concept.

The curriculum in Social Science 42 was concerned with a survey of the contemporary issues involving Chicanos (see Appendix C). The course objectives were to review the contributions and problems of Chicanos in American society, promote understanding, and to enhance the self-concept.

The four courses selected were 18 week semester courses that carried 3 units of credit. The four courses were taught by four different Chicano male instructors. The participants were enrolled in one of these four selected courses.

The learning activities of these courses focused on the Chicano as the center of attention. Chicano students learned about their history, culture, and contributions. They were exposed to the social, educational, and psycho-

logical conflicts in society. The exposure to and participation in the learning activities of a Chicano Studies course constituted the treatment in this study. The treatment was not related to any one specific activity or approach but rather to the total course content and learning activities. It was anticipated that exposure to a curriculum that was ethnically oriented towards the Chicano and that was concerned with strengthening the self-concept would have a positive psychological effect in self-concept enhancement (Gallegos, 1969; Guerra, 1970; Cabrera, 1971).

Moderator Variables

Above median income group compared to below median income group. The subjects were classified as the above or below median income group on the basis of their response to a questionnaire on family income. The median yearly income reported by the subjects was $7,000. Subjects who reported a median yearly income above $7,000 were designated as the above median income group while those below $7,000 were designated as the below median income group.

Above established mean cumulative grade point average group compared to below cumulative grade point average group. Participants who reported a mean cumulative grade point average of 2.74 or greater were designated as above established mean cumulative grade point average group. Participants who reported a mean cumulative grade point

average below 2.74 were classified as the below mean cumulative grade point average group. This figure represented the mean cumulative grade point average of the college student body (Sacramento City College Office of Student Personnel, 1975).

Chicana females compared to Chicano males. The subjects were classified as male or female on the basis of descriptive data reported.

Dependent Variables

Self-Concept. The dependent variable of self-concept was measured by means of the Tennessee Self-Concept Scale (TSCS) which was standardized by Fitts (1965). Fitts (1965, pp. 1-2) described the Tennessee Self-Concept Scale as:

> The Scale consists of 100 self descriptive statements which the subject uses to portray his own picture of himself. Part of the Scale contains 90 items, equally divided as to positive and negative items. The remaining 10 items comprise the Self Criticism Scale. These are all mildly derogatory statements that most people admit as being true for them. Individuals who deny most of these statements most often are being defensive and making a deliberate effort to present a favorable picture of themselves.

For each self-descriptive statement, participants select one of five optional responses ranging from completely false to completely true. The TSCS yields a Total Positive Score on items measuring Identity, Self-Satisfaction, Behavior, Physical Self, Moral-Ethical Self, Personal Self, Family Self,

and Social Self. The Total Positive Score was the only score selected for examination in this study. Fitts (1965, p. 2) has stated:

> This is the most important single score on the counseling form. It reflects the overall level of self-esteem. Persons with high scores tend to like themselves, feel that they are persons of value and worth, have confidence in themselves, and act accordingly. People with low scores are doubtful about their own worth; see themselves as undesirable; often feel anxious, depressed, and unhappy; and have little faith or confidence in themselves.

The TSCS is normed so that persons whose total self-concept score ranges from 316.0 to 422.0 are considered to have a normal self-concept (Fitts, 1965). The group upon which this norm was based consisted of a representative sample of 626 persons from different socio-economic, age, sex, and educational groups. Fitts (1965, p. 13) stated that, "The effects of such demographic variables as sex, age, race, education, and intelligence on the scores of this Scale are quite negligible."

The TSCS is self administering and can be used with subjects age 12 or above who have at least a sixth grade reading level. Most participants can complete the TSCS in 10 to 20 minutes (Fitts, 1965).

The test-retest reliability coefficient of all major scores were reported by Fitts (1965). No coefficient fell below .60 and 53 percent of all coefficients reported

were above .80. Congdon (1958) reported a reliability coefficient of .88 for the Total Positive Scale. This compared favorably to Fitts (1965) reliability coefficient of .92 for the Total Positive Scale.

Procedures

The study was conducted during an 18 week semester. Ninety-five community college Chicano Students who were voluntarily enrolled in one of four different Chicano Studies courses were administered the Tennessee Self-Concept Scale on the first day of instruction.

The subjects were told that their help was being solicited to aid in orienting the course content towards the needs of the students. They were instructed that they were to read one-hundred self-descriptive statements and that they were to select one of five optional responses. The participants were also asked to furnish self-descriptive data such as age, sex, grade point average, units completed, and the number of Chicano Studies courses completed. All of the participants were informed that their responses would be kept confidential.

At the end of the semester, sixty-five Chicano students from the original sample of 95 were still enrolled in the course. The sixty-five participants were comprised of forty-two males and twenty-three females. The Tennessee Self-Concept Scale was administered again at the conclusion of the

course. The posttest was administered only to the subjects who had also been pretested.

Data Analysis

A one-way analysis of covariance was utilized in order to analyze reported pre and posttest data on self-concept measures. This statistical design method allowed the experimenter to:

1. Examine pretest "x" variable score differences as an independent measure.
2. Examine posttest "y" variable score differences as an independent measure.
3. Control the "x" variable pretest differences in order to assess the effect of the independent variable upon posttest "y" variable score differentials (Tuckman, 1972).

All hypotheses were tested at the .05 level of significance.

CHAPTER IV
RESULTS

The purpose of this chapter is to present an analysis and interpretation of the data. This researcher discusses the results of the t-test which was used to analyze the major hypothesis and the relationship between the dependent variable of self-concept and the moderator variables of income, grade point average, and sex. These relationships were statistically treated by a one-way analysis of covariance. The .05 and .01 levels were used to determine the statistical significance of the tests. The .05 level indicated that the results were probably significant and that further study is needed. The .01 level indicated statistical significance.

I. Chicano Studies and Self-Concept

In this section the results are presented by stating a directional hypothesis prior to the presentation of the data. The independent variable was Chicano Studies and the dependent variable was self-concept.

Hypothesis 1: Chicano students who complete a Chicano Studies course will show significant increases on pre-post self-concept measures.

Tests of Significance: Table 1 shows the results of the t-test for hypothesis 1 that a course in Chicano Studies would significantly increase the self-concept of Chicano students.

Table 1

t-Value for Self-Concept (TSCS)

	N	$\bar{X}$	SD	t
Pretest	65	338.52	30.70	
				*3.633, df = 64
Posttest	65	348.71	33.15	

*p < .001

Table 1 indicates that there was a significant difference between the means of the pre and posttests for the self-concept variable. This difference was significant at the .001 level. Therefore, the hypothesis was accepted.

II. Income Level and Self-Concept

A directional hypothesis for the variables of income level and self-concept is stated prior to the presentation of the pertinent data in this section. After the hypothesis is stated a one-way analysis of covariance is presented.

Hypothesis 2: Chicano students above established median income levels will have a significantly higher measured self-concept than Chicano students below the median income level.

Analysis of Covariance: Table 2 shows the F-ratio for the dependent variable of self-concept and income level.

Table 2

Analysis of Covariance Income

Source of Variation	df	SS_x	SS_y	S_{xy}	$SS_{y.x}$	MSy.x.(Vy.x)
Among Means	1	4378	5327	4830	387.375	387.375
Within groups	62	56866	66112	45145	30272.1	488.26
Total	63	61244	71439	49975	30659.5	486.659

F = .79 N.S.

There was no significant difference found between the variables of income level and self-concept. Therefore, the hypothesis was rejected.

III. Grade Point Average and Self-Concept

A directional hypothesis for the variable of grade point average and self-concept is stated prior to the presentation of the pertinent data in this section. After the hypothesis is stated an analysis of covariance is presented.

Hypothesis 3: Chicano students above established mean cumulative grade point averages will have a significantly higher measured self-concept than Chicano students below the mean cumulative grade point average.

Analysis of Covariance: Table 3 shows the F-ratio for the dependent variable of self-concept and grade point average. There was no significant difference found between the variable of grade point average and self-concept. Therefore, the hypothesis was rejected.

IV. Sex Differences and Self-Concept

A directional hypothesis for the variable of sex differences and self-concept is stated prior to the presentation of the pertinent data in this section. After the hypothesis is stated an analysis of covariance is presented.

Hypothesis 4: Chicana females will have a significantly higher measured self-concept than Chicano males.

Analysis of Covariance: Table 4 shows the F-ratio

Table 3

Analysis of Covariance Grade Point Average

Source of Variation	df	SS_x	SS_y	S_{xy}	$SS_{y.x}$	MSy.x(Vy.x)
Among Means	1	33	323	104	175.344	175.344
Within groups	62	61211	71116	49871	30484.1	491.68
Total	63	61244	71439	49975	30659.5	486.659

F = .3566 N.S.

Table 4

Analysis of Covariance Sex Differences

Source of Variation	df	SS_x	SS_y	S_{xy}	$SS_{y.x}$	MSy.x(Vy.x)
Among Means	1	182	40	86	20.8984	20.8984
Within groups	62	61062	71399	49889	30638.6	494.171
Total	63	61244	71439	49975	30659.5	486.659

F = .04 N.S.

for the dependent variable of self-concept and sex differences. There was no significant difference found between the variable of sex difference and self-concept. Therefore, the hypothesis was rejected.

Summary

The purpose of this chapter was to present the results of the statistical analysis carried out in relation to the hypothesis examined in this study that self-concept measures would be related to: (1) completion of a Chicano Studies course, (2) income levels, (3) grade point average, and (4) sex differences.

In sections, I, II, III, and IV the hypotheses were stated and the statistical analysis presented. A statistically significant difference at the .001 level was found in the self-concept measures of Chicano students who completed a course in Chicano Studies. No significant differences were found between self-concept measures, income, grade point average, and sex differences.

CHAPTER V

SUMMARY, DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

Summary

This study investigated the relationship between Chicano Studies and self-concept. The purpose of this study was to determine whether participation in the learning activities of a Chicano Studies course would significantly increase the self-concept of Chicano students enrolled in Chicano Studies at the community college level.

It was hypothesized that significant differences on pre-post self-concept measures would be shown by: (1) Chicano students who completed a Chicano Studies course. (2) Chicano students above established median income levels. (3) Chicano students above established mean cumulative grade point average. (4) Chicana females.

The Tennessee Self-Concept Scale was used to measure the dependent variable of self-concept. The statistical design employed in this study to analyze reported pre and posttest data on self-concept measures was a one-way analysis of covariance.

The results of the experiment indicated that there was a significant difference between the means of the pre and posttests for the self-concept variable. A statistically significant difference at the .001 level was found in the self-concept of those Chicano students who completed a course

in Chicano Studies. No significant differences were found on the relationship between income, grade point average, sex differences and self-concept measures.

Discussion of the Results

1. Chicano Studies and Self-Concept. The results of the t-test which was used to analyze the major hypothesis that a course in Chicano Studies would significantly increase the self-concept of Chicano students indicated that there was a significant difference between the means of the pre and posttests for the self-concept variable. This difference was significant at the .001. Therefore, the major hypothesis was accepted.

It was found that a course in Chicano Studies significantly affected the self-concept of Chicano students in a positive direction. Chicano students who completed a course in Chicano Studies that stressed their culture, history, contributions, and self-concept enhancement experienced a significant increase on self-concept measures. The results of the study indicated that there was a positive gain in the Chicano student's self-concept during the semester course. Significant self-concept increases, as measured by the Tennessee Self-Concept Scale, were achieved by Chicano students.

The findings of this study suggest that participation in the learning activities of a Chicano Studies course

significantly affected the self-concept of Chicano students in a positive direction. Significant increases in the self-concept of Chicano students after exposure to a Chicano Studies course also suggests that there is a cultural framework from which Chicano students can develop a positive self-concept. The results indicate that a specialized course of instruction that is ethnically oriented and self-enhancing can modify the self-concept of Chicano students in a significant manner.

2. Income Level and Self-Concept. The analysis of covariance results indicated that there was no significant difference found between the variables of income level and self-concept. Chicano students above the median income level of $7,000 did not exhibit a significantly higher measured self-concept at the beginning or at the end of a Chicano Studies course as compared to Chicano students below the median income level of $7,000.

The results of the hypothesis assessing the relationship between income and self-concept contradicts the findings of Wylie (1963) who found that as the socio-economic level increased that the self-concept also increased. The findings of Healey and De Blassie (1974), however, supported the results of this study. They found no significant differences on the total positive self-concept scores in assessing income differences between Chicanos, Blacks and Anglos.

It can be speculated that perhaps the median income level of $7,000 used in this study to divide the two groups may have resulted in the findings of no significant differences. A lower figure or a higher figure might have more accurately assessed the relationship between income and self-concept. For example, it is possible that Chicano students below an income figure of perhaps $4,000 might show a significant contrast in self-concept measures when compared to Chicano students above an income figure of $4,000. Another approach could be to compare Chicano students below $4,000 to Chicano students above $15,000 for significant differences in self-concept.

It could also be speculated that perhaps the development of a positive self-concept is not necessarily dependent upon a higher income. It may be that other factors and experiences are more closely related to a positive self-concept. It appears that additional research assessing the relationship between income level and self-concept is needed.

3. Grade Point Average and Self-Concept. There was no significant difference found between the dependent variable of self-concept and grade point average. Chicano students who had a mean cumulative grade point average above 2.74 did not have a significantly higher measured self-concept at the beginning or at the end of a Chicano Studies course as compared to Chicano students below a mean cumulative grade point average of 2.74. While Purkey (1970) suggested that there was

a significant relationship between self-concept and grade point average, the findings of this study were supported by Fitts (1972) who reported that there was no definitive answer regarding the relationship between self-concept and grade point average.

To this researcher the evidence suggests that a comparison based on a different grade point average might yield significant results. For example, comparing Chicano students who have a grade point average below 2.0 to Chicano students above a grade point average of 2.0 might be more significant. It can be speculated that Chicano students below a grade point average of 2.0 rather than the figure of 2.74 utilized in this study might have a more negative self-concept than Chicano students above a grade point average of 2.0. Another alternative could be to compare Chicano students below a grade point average of 2.0 to Chicano students above 3.0 for significant self-concept measures.

It is also possible that a positive self-concept is not dependent upon a high grade point average and that other variables are more important in contributing to a positive self-concept. It appears that additional research assessing the relationship between self-concept and grade point average is needed.

4. Sex Differences and Self-Concept. There was no significant difference found between the dependent variable of self-concept and sex differences. Chicana females did not

have a significantly higher measured self-concept at the beginning or at the end of a Chicano Studies course as compared to Chicano males. This finding was supported by Healey and De Blassie (1974) who found no significant differences on the total positive self-concept scores in comparing sex differences among Chicanos, Blacks and Anglos. Bledsoe (1964), however, reported that females had a higher self-concept than males.

One of the shortcomings in this study in comparing sex differences was the small number of female participants (N = 23) as compared to male participants (N = 42). A larger, more equal sample may have resulted in a significant difference between sex differences and self-concept measures.

It is also possible that a positive self-concept is not dependent upon sex differences but is a result of other factors. Additional research assessing the relationship between sex differences and self-concept is needed.

Implications for the Community Colleges

It was hypothesized that participation in the learning activities of a Chicano Studies course would significantly increase the self-concept of Chicano students. The findings of this study indicated that Chicano Studies courses were successful in significantly increasing the self-concept of Chicano students. The results of this study have several educational implications. One major implication

derived from this experiment is that a culturally oriented ethnic course can meet the educational and psychological needs of Chicano students.

Chicano Studies courses were proposed as a response to the limited coverage of the Chicano culture, history, and contributions in the school curriculum. Exposure to a curriculum that emphasized the Chicano experience and emphasized the self-concept was suggested as being self-enhancing. The results of this study point out the value of the relatively new community college Chicano Studies curriculum in self-concept enhancement. The results of this study show that a Chicano Studies program can be effective in significantly increasing the self-concept of Chicano students. Chicano students who were exposed to the learning activities of a Chicano Studies course experienced significant increases in self-concept measure.

The implications of this relationship can be extended to other community colleges. The community colleges can perform an important role in the self-concept enhancement of Chicano students by providing a Chicano Studies curriculum. As the Chicano enrollment increases in the community colleges it can be expected that requests will be made by Chicano students for Chicano Studies courses. In deciding whether to institute Chicano Studies programs the community colleges should consider the potential value of these courses in self-concept enhancement.

While this experiment was primarily concerned with the community college level, the implications of the study can be extended to the elementary, high school, and four-year college level. Educational institutions can create a favorable learning environment for Chicano students by providing a self-enhancing Chicano Studies curriculum.

The findings of a significant relationship between Chicano Studies and self-concept may ultimately have implications for curriculum revisions. The traditional school curriculum can be expected to undergo change. Courses that are ethnically oriented towards the Chicano can be expected to increase. This trend will have implications not only for curriculum revisions but also financially and in selecting the teaching staff.

No significant differences were found between income level, grade point average, sex differences, and self-concept in this study. Perhaps a positive self-concept is not significantly related to these variables. It may be that an educational experience such as exposure to the learning activities of a Chicano Studies course is more significant than socio-economic, academic, and sex differences. Perhaps all students, regardless of income levels, grade point average, and sex differences can benefit from a self-enhancing Chicano Studies course.

A further implication of this experiment is the possible relationship between self-concept and academic

achievement. While this relationship was not specifically assessed in this experiment, the results of the study imply a possible relationship for consideration. It is possible that a positive self-concept may be related to academic success. This relationship may be significant in view of the high drop-out rate of Chicano students and their low average years of education completed. It can be speculated that a self-enhancing Chicano Studies program may, over a period of time, lead to educational success and have a positive effect on academic achievement.

The implications of this study are relevant not only for Chicano students but for all students on the community college campus. The community college "open door" policy has attracted an increasing number of nontraditional students. It can be expected that this trend will continue in the near future. The community colleges can expect to receive students who can benefit from programs that enhance the self-concept.

These programs do not necessarily have to be Chicano Studies for all students. As the importance of self-concept becomes more established in the educational process, community colleges may be faced with developing programs or courses of study that are self-enhancing. The community colleges can perform a valuable service by providing a self-enhancing curriculum for all students. A curriculum that will enable all students to perceive themselves as worthy

and valuable human beings.

The community college experience does not have to result in failure for the nontraditional student. An educational experience that results in a positive self-concept can enable students to develop their maximum potential, to find education enjoyable, and to live a successful life. Realization of these goals will make the "open door" community college a reality for the students it serves.

Recommendations for Further Research

It is recommended that the following areas be examined in more detail.

1. Future research assessing the relationship between Chicano Studies and self-concept should include consideration of the methodological shortcomings in this study. It is recommended that similar studies include a larger sample of participants and the utilization of both control and experimental groups. An equal number of male and female participants should also be selected. The possibility of conducting the study over the period of one school year should also be considered.

2. Studies assessing the relationship between income, grade point average, sex differences, and self-concept should be conducted during the period of one school year.

3. It is recommended that this study be replicated

in one specific Chicano Studies course that emphasizes self-concept enhancement.

4. In order to more fully assess the relationship between Chicano Studies and self-concept at different levels of the educational system it is recommended that similar studies be conducted at the elementary, high school, and university levels. This study should also be replicated in other community colleges in order to cross-validate the findings of this study.

5. Studies assessing the effects of Chicano Studies in other areas should be conducted. Possible areas for research could include the relationship between Chicano Studies and the drop-out rate of Chicano students as compared to other courses. Other areas for research could include the effects of Chicano Studies not only for Chicano students but for other students as well in self-concept measures and attitude changes among groups.

6. It is recommended that follow-up studies be conducted on Chicano students who have completed a Chicano Studies course. Further research should examine whether those students have a lower college drop-out rate, a higher college grade point average, and graduate from college as compared to Chicano students who have not completed a Chicano Studies course.

7. The relationship between self-concept and academic achievement needs to be investigated in more detail.

8. The relationship between any courses designated as self-enhancing and self-concept measures should be assessed. These courses would not necessarily be directed towards Chicano students but towards all students. Colleges and other educational institutions should be encouraged to conduct research into programs that have potential self-enhancing values.

9. The role of counseling services in identifying students who have a low self-concept and placement of these students in the proper programs of instruction should be examined. This service could be valuable in placing students who need a self-enhancing experience in the types of courses that will provide that experience.

This study investigated the effects of a Chicano Studies course on the self-concept of Chicano students. It was found that exposure to the learning activities of a Chicano Studies course significantly increased the self-concept of Chicano students. While this study has primarily concentrated on the Chicano community college student, the results have implications for all levels of education and for all students. It is hoped that the results of this study will focus attention on the importance of the self-concept in the educational process and on courses of instruction that are self-enhancing.

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AUTOBIOGRAPHY

Jess Gonzalez was born December 16, 1934 in Dunsmuir, California. He received his elementary and secondary education in the public schools of Dunsmuir. In 1958, he received the Bachelor of Arts Degree from California State University at Sacramento and in 1960 received the Master of Arts Degree in Social Science from California State University at Sacramento.

From 1960 to 1968, he taught at the Amador County High School in Sutter Creek, California. In 1968, he was a participant in an NDEA Institute for Secondary School Social Science Teachers at Colorado College in Colorado Springs, Colorado.

He has been an instructor in Chicano Studies and Sociology at Sacramento City College since 1968. In 1972, he began studies through Nova University in Fort Lauderdale, Florida, to pursue the Doctor of Education Degree for Community College Faculty.

The author is a member of the Association of Mexican-American Educators, the La Raza Faculty Association of the California Community Colleges, and the California Teachers Association. He has also served as a member of the Western Association Accrediting Commission for Community Colleges.

Appendix A

SACRAMENTO CITY COLLEGE COURSE OUTLINE INFORMATION SHEET

Division: Languages & Literature Department: English
Date: 10/77

Instructors Who Prepared This Outline: Ben Sanchez

Course Name and Number: English 37 Units: 3
Semester Offered: Fall & Spring

Descriptive Title of Course: Chicano Literature
Course Prerequisite:

None

Weekly meeting schedule: 3 hours lecture
Catalog Description:

Study of Chicano writers and their works.
Course Objectives:

1. To provide the opportunity for exploration of Chicano works.
2. To provide an environment to promote individual creativity in the writing of Chicano prose.
3. Greater understanding of the Chicano in America, through prose.

Methods of Evaluation:

Class discussion; written assignments; oral reports; final examination.

Methods of Instruction:

Lecture-discussion; skits; field trips; films; speakers: panel discussion.

Contributions to General Education:

To increase the students ethnic awareness.

Comments to Counselors:

Inform all students that this course is available, and open to ALL students. A knowledge of Spanish is NOT required.

COURSE NUMBER AND NAME: English 37 Chicano Literature

Suggested Time Schedule and Sequence of Instruction

Week	Units of Instruction
1.	7 weeks -- The Chicano novel
2.	from novels such as -- Pocho, Chicano, Barrio Boy,
3.	And The Earth Did Not Part, Plum Plum Picker,
4.	Bless Me Ultima, etc.
5.	
6.	
7.	
8.	4 Weeks -- Short Stories
9.	Material - Text-Mexican American Authors
10.	
11.	
12.	3 Weeks -- Poetry
13.	Materials such as -- Yearnings, Chicano Lit. etc.
14.	
15.	2 Weeks -- Drama
16.	Text -- Chicano Literature
17.	

Student's Required Texts or Materials:
Author, Title, Publisher, Year of Publication
Fauste, Chicano Literature
Paredes, Mexican-American Authors

Appendix B

SACRAMENTO CITY COLLEGE COURSE OUTLINE INFORMATION SHEET

Division: Social Science Department: Psychology/Ethnic Studies
Date: 10/74

Instructors who prepared this outline: K. Ramirez

Course name and number: Psychology 37 Units: 3
Semester offered: F & S

Descriptive title of course: Psychology of the Mexican-American
Course prerequisite:

Psychology 1 or 7 or 50 or permission of instructor

Weekly meeting schedule: Three hours lecture
Catalog description:

An examination of Mexican-American behavior patterns with emphasis on personality development and those factors which contribute to its unique formation.
Course objectives:

To present an analysis of the personality development of the Mexican-American from infancy to maturity; achieve a greater understanding of self through others; and provide an opportunity to begin altering self-defeating, self-hating, and dehumanizing attitudes towards oneself.
Methods of evaluation:

Examinations, class participation, projects and papers.
Methods of instruction:

Lecture, group discussion, and basic encounter techniques.
Contributions to general education:

The overall impact of this course on the students would be a greater awareness and understanding of California's largest minority. To enhance the overall academic ability of the Chicano through self-discovery and an increase in self-esteem.
Comments to counselors:

COURSE NUMBER AND NAME: Psychology 37, Psychology of the Mexican-American

Suggested Time Schedule and Sequence of Instruction

Week	Units of Instruction
1.	Introduction
2.	Historical background of the Mexican Culture and personality type
3.	Childhood and personality development
4.	Chicano adolescent in search of self
5.	The adult personality
6.	Intimate relationships and self-disclosure patterns (marriage, etc.)
7.	Sex-role identity
8.	Defense mechanisms unique to the Chicano
9.	Mental health and the Chicano
10.	Authoritarianism in the Chicano (Machismo)
11.	Effects of assimilation on personality
12.	Effect of education on self-concept
13.	Psychological testing and the Chicano
14.	Awareness of self and others as contributors to a sound self-concept
15.	Awareness of self and others as contributors to a sound self-concept
16.	Emergence of a new personality type
17.	

Student's Required Texts or Materials:
Author, Title, Publisher, Year of Publication

Appendix C

SACRAMENTO CITY COLLEGE COURSE OUTLINE INFORMATION SHEET

Division: Social Science Department: Social Science Date: 11/74

Instructors who prepared this outline: Jess Gonzalez

Course name and number: Social Science 42 Units: 3
Semester offered: F & S

Descriptive title of course: The Mexican-American in the United States

Course prerequisite:

None; History 10 recommended

Weekly meeting schedule: Three hours lecture

Catalog description:

A survey of contemporary issues concerning the Mexican-American in the United States. Emphasis on discrimination, farm labor movement, justice, educational and political problems and the Chicano movement.

Course objectives:

To point out the historical and cultural contributions of the Mexican-Americans; strengthen the self-image of the Mexican-American; develop the skills for self-inquiry by identifying problems as they relate to the Mexican-American; bring the problems of the Mexican-American to the attention of other groups; provide the motivation for future study in the area of minority groups.

Methods of evaluation:

Community projects, reading reports, discussions, exams.

Methods of instruction:

Primarily lecture-discussion. Use of films, tapes, and speakers when appropriate.

Contributions to general education:

To gain an appreciation of the historical and cultural contributions of the Mexican-American ethnic group and to become aware of the problems facing minority groups.

Comments to counselors:

The course is open to all students, correspond with four year schools about the possibility of granting credit towards sociology requirements.

COURSE NUMBER AND NAME: Social Science 42

Suggested Time Schedule and Sequence of Instruction

Week	Units of Instruction
1.	Introduction
2.	The Distorition of History
3.	Population Trends: Migration Patterns
4.	Prejudice and Discrimination
5.	Prejudice and Discrimination
6.	Socio-economic status
7.	Huelga
8.	Huelga
9.	Military Service
10.	Justice and the Mexican-American
11.	Justice and the Mexican-American
12.	Education
13.	Education
14.	Political Awareness
15.	Political Awareness
16.	The Chicano Movement
17.	The Chicano Movement

Student's Required Texts or Materials:
Author, Title, Publisher, Year of Publication

UNIVERSITY OF CALIF.
LOS ANGELES

FEB 27 1976

CLEARINGHOUSE FOR
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